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QUALITY MANAGEMENT DEVELOPMENT OF BOARDING SCHOOL EDUCATION IN WEST JAVA: RESEARCH AT MIFATHUL HUDA MANONJAYA ISLAMIC BOARDING SCHOOL TASIKMALAYA, SURYALAYA ISLAMIC BOARDING SCHOOL AND AL-ITTIFAQ CIWIDEY ISLAMIC BOARDING SCHOOL

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Abstract

This study aims to acknowledge the growth of quality management of Islamic boarding school education in the input, process, output, and results of students toward the quality management of pesantren education. The research method used is a qualitative approach and a case study method with data collection techniques through in-depth interviews, field observations and documentation studies. The results of the study are (1) quality planning for Islamic boarding schools is based on the development of educational strategies (education development strategies) and total quality management (TQM) in quality management. Mitahul Huda Manonjaya Islamic Boarding School Tasikmalaya with its salafiyah system based on the mu'adah curriculum, Suryalaya Islamic Boarding School with its hifdutthariqoh development (Tareqat Qadiriyah Naqsyabandiyah) and Al-Ittifaq Islamic Boarding School with its agribusiness development, (2) implementation of the quality of education through the development of institutional quality management based on the leadership of Kyai who have the spirit of taffaquh fi addin, human resources by maximizing the productivity of the management of experts, competent and highly dedicated to Islamic boarding schools, (3) evaluation of education quality management in the three Islamic boarding schools is carried out systematically, effectively and efficiently by developing a follow-up plan (RTL) along with its achievement indicators, (4) education quality management problems faced by the three Islamic boarding schools are not yet evenly distributed in the competence and qualifications of educators and education, limited infrastructure, supervision systems and technology, and (5) efforts to improve education quality management in the three Islamic boarding schools by developing competitive and competitive quality management the potential resources of each Islamic boarding school.

INTRODUCTION

Educational institutions are required to produce qualified and competent graduate students (santri) to adapt to the times. Of the many Islamic boarding schools in Indonesia, one of which is in West Java, only a few pay attention to the management of education quality. This can be seen from the quality of graduates who still depend on their parents, siblings, and society when they leave the Islamic boarding school (mukimin). One of them is that if his parents are kyai, he will continue in his father's footsteps and if his parents are farmers, he will join in farming so

that it has not been created into a generation that is ready to independently build its own identity (Samsul, 2007).

Problems that occur in educational institutions are still the low quality of education at every level, one of which is Islamic boarding schools. Various innovations have been carried out: first, the development of national and local curricula. Second, the development of teacher competence through workshops, training, teaching media and improvement of educational infrastructure. The results have not shown a significant quality improvement because, in some urban areas it is quite encouraging while in the regions it is still a concern. Umaidi's opinion that the phenomenon of Islamic boarding school education has not been fully achieved, this can be seen from the quality of education graduates that have not been in accordance with the expectations of the labor market and development, including: the industrial sector, banking, telecommunications and educational institutions as well as labor supply institutions (BLK) (Umaedi, 2008). One of the reasons for this is the low quality of graduates and the incomplete resolution of educational problems (patchwork, projects).

To guarantee it is necessary to hold a national education standard that becomes the reference norm in the implementation of national education which includes standards: (1) content, (2) process, (3) graduation competence, (4) standards of educators and education personnel, (5) standards of facilities and infrastructure, (6) management standards, (7) financing and (8) education assessment standards (Government Regulation of the Republic of Indonesia No. 19 of 2005 concerning National Education Standards). In a micro perspective or a narrow and specific review, the dominant factors that influence and contribute greatly to the quality of education are professional teachers and prosperous teachers. Thus, the seriousness of teachers in teaching, education and training has a major influence on the

success of the quality of education (Fajar & Heru, 2010).

Islamic boarding school educational institutions that want quality improvement can follow this principle by taking into account the expectations and needs of stakeholders, viewing educators/ustadz and education/employees as the most valuable human resources in Islamic boarding schools that must be respected. Quality improvement management requires the integration of various elements that need to be integrated. According to Saefullah management elements: (1) Leaders, (2) People who are led, (3) Goals to be achieved, (4) Cooperation in achieving goals, (5) management facilities or equipment consisting of man, money, materials, machines, methods, and markets (Rahman, 2010).

In the continuation of this research, researchers are interested in examining the Miftahul Huda Manonjaya Islamic Boarding School in Tasikmalaya Regency and Suryalaya Islamic Boarding School in Tasikmalaya Regency and Al-Ittifaq Rancabali Islamic Boarding School Ciwidey, Bandung Regency. Based on the three Islamic boarding schools because they still exist and take part in the community as they are in demand by many students from various regions to abroad. In its sustainability, the three Islamic boarding schools have different strategies and management so that they have characteristics and characteristics in the development of competitive Islamic boarding schools.

Based on previous studies and site surveys, which caused the Miftahul Huda Manonjaya Islamic Boarding School in Tasikmalaya Regency and Suryalaya Islamic Boarding School in Tasikmalaya Regency and Al-Ittifaq Islamic Boarding School Rancabali Ciwidey, Bandung Regency, to continue to exist and be known by the community until now, due to having superior educational management and quality and competitiveness. One of the activities has a planned program (muhasabah), so that Islamic boarding schools know about

strengths, weaknesses, opportunities and threats which are often known as SWOT analysis (strengths, weaknesses, opportunities, and threats) (Rangkuti, 2015).

The research that must be studied and explored in this research is the development of education quality management at the Miftahul Huda Manonjaya Islamic Boarding School, Tasikmalaya Regency and Suryalaya Islamic Boarding School, Tasikmalaya Regency and Al-Ittifaq Islamic Boarding School Rancabali Ciwidey, Bandung Regency. The results of this study are expected to be able to find arguments about education quality management for Islamic boarding schools which can later be used as sources for other Islamic boarding schools, with the hope that in the future Islamic boarding schools will emerge that form a dignified nation, have characteristics and characteristics that are expected by students' parents, society, and society. and government so that national education goals can be achieved.

From some of the problems stated above, the writer is interested in conducting in-depth research. In this study the authors took the research by analyzing how the quality planning, implementation, evaluation, and quality improvement of Miftahul Huda Manonjaya Islamic Boarding School in Tasikmalaya Regency and Suryalaya Islamic Boarding School in Tasikmalaya Regency and Al-Ittifaq Rancabali Islamic Boarding School Ciwidey Bandung Regency?

METHOD

This research was conducted using a qualitative comparative descriptive method. In comparative research there are independent variables, where this independent variable is a variable that cannot be manipulated. There are special characteristics that differentiate between comparative research methods and other research methods, namely the comparative method, a researcher tries to find and determine the causes or reasons that cause

differences in the behavior of each individual, in the comparative method also involves an approach to the behavior of each individual. an effect and look for alternative consequences (Darmadi, 2013). This is where the difference that stands out and that distinguishes between comparative research methods with other methods belonging to the qualitative research family, namely looking for causes and reasons why an event that the researcher observes occurs. Based on the thinking paradigm, the comparative method uses a deductive paradigm (that is, from the specific problem first, then to the more general one).

In this study, the primary data sources specifically are as follows: (1) Leaders of Islamic boarding schools foundations; (2) Islamic boarding school leaders; (2) Ustad/ustadzah teaching Islamic boarding school, deputy leadership of the Islamic boarding school for the curriculum section, deputy leadership for the Islamic boarding school for the santri division, educators (student guardians, lesson teachers, BP/BK teachers); (3) Students/students; (4) Parents/guardians of students; (5) Stakeholders (alumni and community) Islamic boarding schools.

RESULTS AND DISCUSSION

A. Planning for the Development of Quality Management of Islamic Boarding Schools Educational

Management of Islamic boarding schools is a process that prepares a set of alternatives to determine future actions for Islamic boarding schools that are appropriate, measurable and directed through the preparation of strategies and standards while maintaining traditions and Islamic boarding school values in realizing quality education effectively and efficiently.

Islamic boarding school educational institutions cannot compete with general educational institutions, the competition in question is the competition

for the quality of education that is built from planning, processes, and evaluations in accordance with the National Education Standards (SNP). In its development, the quality of Islamic educational institutions actually exceeds general education, one of which has advantages in religious subjects. So that it becomes an advantage for Islamic educational institutions to be better marketable for stakeholders.

Problems in the field faced by Islamic educational institutions are of various types, ranging from management, leadership, human resources, financial, and institutional problems. Thus, the development of quality management of Islamic boarding school education needs to be continuously improved by prioritizing various theories of quality analysis and their application in every managerial process. The quality aspect will provide benefits to the existence of Islamic boarding schools. In other words, the development of quality management is the responsibility of educational institutions to provide excellent service to students. In addition, to ensure that graduates are accepted in society and the world of work.

The development of Islamic boarding school management will not be separated from the vision, mission and goals of Islamic education in general. In addition to this, the system and other supporting components are expected to be interrelated and cannot be separated in the implementation of the quality. Such as curriculum, management, human resources, organizational culture and graduates and others. Islamic boarding school educational institutions are expected to survive in the midst of changes and developments in the era so that they are able to provide the nuances of learning based on Islamic and moderate values.

Quality planning is a process that prepares a set of alternatives to determine the future actions of educational institutions that are appropriate, measurable, and directed through the formulation of strategies and standards by maintaining the traditions and values of Islamic boarding schools in realizing quality education actively and effectively and efficiently. Quality implementation is the implementation of various educational plans in Islamic boarding schools. The implication of quality is the impact of education quality planning on the progress of Islamic boarding schools.

In this study, the quality of Islamic boarding school education is limited to the quality of inputs, processes, outputs and outcomes including the following: first, the quality of inputs is the presence of quality teachers, quality students, quality curriculum and facilities; second, a quality education process is a quality, efficient and conducive learning process; third, quality outputs are graduates who have the competence and expertise in accordance with the vision and mission of the Islamic boarding school institution, and; Fourth, outcomes are graduates who are able to continue their education to a higher level of education in accordance with the specified target.

According to Government Regulation No. 19 of 2005 concerning National Education Standards, it refers to the inputs, processes and outcomes of education. Educational inputs include human resources that must exist and are available because they are needed for the process of an education. The educational process in Islamic boarding schools is related to the decision-making process, the institutional management process, the program management process, the learning implementation process as well as the monitoring and evaluation process. The results of education in Islamic boarding schools can be in the form of outputs or outcomes. The output value system refers to the performance of Islamic boarding schools and high student

achievements in academic and non-academic fields, for example in sports, arts, and skills in Islamic boarding schools. The performance of the effectiveness and conduciveness of the Islamic boarding school can be seen from the accountability it has and the conditions conducive to the continuity of the learning process including an atmosphere of discipline, intimacy, tolerance, respect, cleanliness, comfort and others. Meanwhile, for the outcome system in Islamic boarding schools, it is stated in the percentage of graduates of Islamic boarding schools who are absorbed in the world of work, have a reasonable income, as well as recognition from the community for the quality of graduates and are satisfied with the competencies possessed by alumni (Umaedi, 2008).

1) Establishing the Vision and Mission of the Islamic Boarding School
2) Establishing Islamic Boarding School Education System and Curriculum
3) Student Services / Santri
4) Input Quality of Students
5) Quality Policy Reference
6) Quality Assurance Design

B. Implementation Development of Quality Management of Islamic Boarding School Education

Implementation or implementation (implementation) development of quality management of education in planning Islamic boarding school-based education. The development of education quality management is a central transformation that needs to be developed continuously. Economic growth, educational progress and developments in the era of globalization 4.0 (technology and information) as well as the movement of social and cultural issues are some of the factors that cause the improvement and development of quality management of Islamic boarding school education in Indonesia. Not only to achieve Islamic

boarding school education standards, but must be able to respond to the challenges and developments of the times, respond to and serve the demands of the modern world so that the graduates of Islamic boarding schools are always better prepared to face the real situation in society to become students who are ready to be efficient and work.

The development of quality management is very important for improving the quality of Islamic boarding school education. Islamic boarding school-style education is actually an education that upholds Islamic/Islamic values in the process. The implementation of Islamic boarding school-based education which focuses more on the quantity aspect is a separate obstacle in improving quality. Basically, improving the quality of education is one of the constitutional mandates, as stated in the National Education System Law (UU SIDIKNAS) No. 20 of 2003 Article 5 Paragraph 1 clearly states that every citizen has the same right to obtain superior and quality education.

Quality of education is a process that is able to produce outputs (graduates) who have academic and non-academic abilities or competencies (Sudrajat, 2005) with reference to PP 19 of 2005 concerning national standards, the quality of education includes input, process and output (outcome) (Umaedi, 2008) Islamic boarding school education quality management is a management system that places quality as a business strategy in involving every function and structure of organizational members to increase output (graduates) who have academic and non-academic abilities (competencies) and fully oriented towards stakeholder satisfaction by upholding the values of Islamic boarding schools that have developed in Islamic boarding schools including the values of deliberation, muhasabah, sincere and

fighting for Allah, responsibility, honesty, fairness and equity, reminding each other. Act with wisdom and give mau'dzah hasanah (suritauladan).

1) Field of Curriculum and Standards of Learning Activities
2) Competence and Qualifications of Educators and Education Personnel
3) Quality Goals for Students
4) Quality or Quality of Graduates
5) Adequate Learning Facilities and Facilities
6) Professional Education Management
7) Community and Alumni Boarding School Participation
8) Development of Visionary Education Quality Management Through Special Services.

C. Evaluating the Quality Management of Islamic Boarding Schools

Boarding schools evaluate the quality of input, process, output and outcomes (input quality is quality teachers, quality students, curriculum, and quality facilities, quality processes are quality learning, while quality output is graduates who have competence, while outcomes are graduates who are able to continue their education to a higher level of education in accordance with the specified target. Quality in education according to the Ministry of National Education in (Mulyasa, 2011) includes input, process and output, while management according to GR Terry defines management as "the accomplishing of the predetermined, objective through the efforts of other people" management is to achieve predetermined goals (organizations) by using the help of others. As for the development of quality management of Islamic boarding schools in this study, there are is a process that includes a series of actions, in which management elements and functions are employed as efficiently and effectively as possible with

the help of others aimed at achieving the goals and objectives that have been determined by the Islamic boarding school in accordance with customer needs and satisfaction and based on or exceeding standards. that have been determined starting from the input, process, to the output of education provided within the Islamic boarding school educational institution.

While at the Miftahul Huda Islamic Boarding School Manonjaya Tasikmalaya in conducting evaluations, usually KH Choer Affandi performs oral and written test techniques. The book reading test and its understanding are usually used as indicators for students to continue their next education. As for the students who will be resettled, he himself evaluates them, both in terms of the book understanding test and their mental readiness to serve the community (Hidayat & Syahidin, 2019).

The Islamic boarding school environment contains students with various social, economic and ethnic backgrounds. However, this diversity is relatively unified as a community unit because it holds the same religious principles, ideologies, moral values and religious traditions. This Islamic boarding school community shows their santri, thus forming a kind of environment and tradition that is unique and only understood by the community itself. Abdurrahman Wahid said, The Islamic boarding school community is basically a community that has its own subculture in society with the complexity of the problems that exist in it (Ar Bafadal, 2006).

As a traditional Islamic educational institution, Islamic boarding schools continue to uphold and prioritize the importance of moral al-karimah as a guide for daily behavior. In line with this statement, Mastuhu (1994) states, Islamic boarding school is a traditional Islamic

educational institution to study, understand, explore, appreciate, and practice Islamic teachings by emphasizing the importance of religious morals as a guide for daily behavior.

The guidelines for good religious morals or noble character have been enshrined in several classical literatures or the yellow book which were studied directly by the students at Islamic boarding schools. So then, Islamic boarding school and the yellow book are two inseparable sides of the pieces of Islamic education in Indonesia. Since its early history, Islamic boarding schools cannot be separated from the literature of the ideas and writings of classical-scholastic scholars whose credibility cannot be doubted.

In practicing the contents of the yellow book which were studied by the students to solve problems, KH. Dudung stated that the students were not ready to solve current problems outside the Miftahul Huda Islamic boarding school environment, because the community around the Islamic boarding school community tended to be fanatical about the Miftahul Huda Islamic boarding school community. The reason is that they think that the knowledge of the kiai of the Miftahul Huda Islamic boarding school is considered to be still low compared to the kiai in the local community. His children were also sent to school outside the Miftahul Huda Islamic boarding school, with the assumption that the graduates from Miftahul Huda boarding school could not continue to the next level because the only diploma that had expired was only Ma'had 'Aly.

Education based on Islamic boarding schools, especially Islamic boarding schools that develop and practice tarekat, has not yet received a place in educational institutions that are worthy of being considered and become alternative educational institutions. This must be

taken into consideration because in fact educational institutions developed in Islamic boarding schools that adhere to TQN such as the Suryalaya Islamic Boarding School along with the other types of institutions in it are able to develop rapidly as moral, intellectual and righteous deeds along with the skills they need. given as a life skill for students.

These institutions are not only in demand by the domestic community but also by foreign people, this illustrates that the concept of Abah Anom's education and its TQN-based educational institutions are able to compete and have their own advantages.

Pondok Islamic boarding school Al-Ittiaq Ciburial Rancabali is in the process of evaluating the agribusiness activities carried out, namely, by identifying the needs of students, namely by asking the ability of students to carry out activities in the field of organization, including the field of production (garden), the field of packaging and the field of marketing. Students who carry out their duties in this field are in accordance with the wishes of the students. Then the second at the organizing stage, the manager has focused on the fields of work in the implementation of agribusiness activities, namely, the fields of production (garden), packaging and marketing.

Islamic boarding schools in evaluating the quality of students carried out by the manager in the implementation of agribusiness program activities, namely by determining the time in carrying out agribusiness activities, in addition to carrying out movement and coaching to students before carrying out activities and when activities are carried out. Coaching has also been carried out, namely by providing directions or instructions delivered by senior students or coaches to new students who take part in agribusiness activities, the form of coaching carried out is in practice directly

in the field of Santri who take part in agribusiness programs at Pondok Islamic boarding school Al-Ittifaq, will increase knowledge in how to process natural resources (agribusiness), then create an independent attitude to students, then from these agribusiness activities they can hone skills in the field of agribusiness work, namely in production (garden) capabilities, packaging and marketing of agricultural products.

The implementation of noble character development through the tahfidz approach of the two Islamic boarding school was carried out through two approaches, namely direct teaching and indirect teaching. Direct learning is carried out by *PAI* (Islamic Education) teachers, Civics teachers, tahfidz supervisors and subject teachers. Meanwhile, indirect learning is carried out by Islamic boarding school leaders, tahfidz homeroom teachers, extracurricular program supervisors and Islamic boarding school employees through habituation, exemplary activities, nationalism and patriotism activities, student creativity week and the creation of Islamic boarding school culture.

The assessment of Islamic religious education management in fostering the noble character of students through the tahfidz approach is carried out by Islamic boarding school leaders, *PAI* teachers, tahfidz teachers and subject teachers. The assessment process is carried out in writing and some is through the process of experiencing the behavior of students. Specifically related to programs directed at fostering noble character of students, Islamic boarding schools set a number of indicators of the success of the management process of Islamic religious education in order to foster noble character through the tahfidz approach.

After the researchers conducted research in three Islamic boarding schools

regarding the development of quality management of Islamic boarding school education, there are several matters relating to the management function in managing quality problems of Islamic boarding schools including, Islamic boarding schools are an organization that has an important role in the world of Islamic education and determines the fate of the nation in the future through changes. moral, intellectual, emotional and spiritual attitudes of students with the transformation of values and various scientific disciplines.

To achieve its goals in accordance with the vision and mission that has been set optimally, it is necessary to integrate concepts from various managerial components that must be applied effectively and efficiently. The indicator lies in the implementation of various management functions which include the planning, organizing, actuaiting, and controlling stages of the input, process, output, and out came stages as well as supported by other component aspects. namely leadership, curriculum, human resources, infrastructure, students, and other supports.

In fact, research conducted in the field at three Islamic boarding schools shows that: every leader performs one management function, it means performing another function. One example is the function of evaluation and control (controlling). When the leadership of the Islamic boarding school conducts evaluation and planning at the input stage, the supervisory function must also be included, otherwise there is a tendency for bigger problems to arise in the implementation of the next stage. In fact, all existing management functions cover every stage of the implementation of the Islamic boarding school management process which consists of input, process, output and out came.

Several components of the content (content) of each Islamic boarding school management function that is carried out. At the beginning of each year, Islamic boarding schools conduct an evaluation of the educational process that has been carried out as evaluation material for the following year. The control process at each stage is carried out in the following year, starting from input to the quality of the graduates produced. From these activities, it becomes the central object of every Islamic boarding school management function, even more so in the achievement of Islamic education.

Islamic boarding schools as agents of change (the formation of students' personalities) must always be carried out and realized by the managers of Islamic boarding schools. How successful the Islamic boarding school program is in achieving the form of these activities can be seen by the results of graduates who are absorbed and successful in the community, continue their education or are efficient in the community. The quality of outputs and outcomes is a determinant of the success rate of quality management of Islamic boarding school education in the program implemented. The meaning of the output is divided into two, namely hard skills and soft skills. Hard skills are also divided into two forms, namely academic skills (academic skills) and vocational skills (vocational skills), while soft skills include personal skills (vocational skills) and social skills (social skills). The outcome is social achievement (community achievement). As the researcher cites Popi Soopiatin's opinion in distinguishing between outputs and outcomes in Islamic boarding schools, namely:

a) The output is the performance of the Islamic boarding school which is described by student achievements including academic and non-academic achievements. Academic achievements in the form of national exam scores, scientific works and academic competitions, while non-academic achievements, such as honesty, courtesy and extracurricular activities;

b) Outcome is the impact received by the Islamic boarding school, including the increase in students who register in the new year, there are no students leaving, many graduates are absorbed by the world of work, as well as the number of graduates who are accepted in further educational institutions and are successful and accepted in the community.

Thus, in the application of Islamic boarding school management functions, it is not focused on one function but includes all existing functions. At each stage of its function, every controlling (controlling) absolutely must be carried out, while the linkage of all components of Islamic boarding school management consisting of the raw input process (input), implementation of learning programs (process), to the quality of graduates (outcome).

D. Educational Quality

Problems Problems that often appear in the management of Islamic boarding schools are aspects of management, leadership, human resources, financial, and institutional aspects. There are several efforts that can be made in developing the quality of Islamic education. In terms of management, there are still many Islamic boarding schools that have not adopted modern management in the management of Islamic boarding school education. However, along with the development of technology and the times, Islamic boarding schools began to use modern words and the use of foreign words in the names of institutions and work programs. In fact, the point lies in the managerial process, not in the name and program.

Offering improvement and improvement of the quality of Islamic boarding school in four sectors, namely: first, increasing responsiveness and response to the requests of parents of students and students themselves; second, continuity in leadership (continuous policies, systems, programs); third, increasing the accountability of clerics and leaders of Islamic boarding schools, and; fourth, equity (fair service to all students). In another system, (Scheerens, 2000) focuses on improving the quality and effectiveness of Islamic boarding school educational institutions, including aspects of community involvement, human and financial resources, policies, leadership, environment, time efficiency, environmental conductivity, learning opportunities and evaluation. Meanwhile, Seodijarto offers an offer to improve and improve the quality of Islamic boarding school education through five important aspects including: (1) increasing the qualifications of Ustadz staff, where all Ustadz staff must have an educational background that is relevant to their field of work; (2) curriculum improvement and development; (3) improvement of learning media sources (books/textbooks); (4) increasing the effectiveness and efficiency of supervision, and; (5) evaluation development (Rosda, 2017).

The problems that become a problem in the Islamic boarding school education process include the education that is conveyed that is not in accordance with the demands of Islamic values / Islamic boarding schools and is only limited to Islamic boarding schools today. In the leadership literature there are still many who do not have the required academic qualifications. This requires educators and education staff to attend education, but the reality is still far from expectations for quality improvement because the goal is only to meet the demands of the law. Likewise with the financial aspect that still requires support from various parties as well as the development of Islamic boarding schools to be more professional.

Plan, do, check, action (PDCA) really needs to be translated into the management of Islamic boarding schools. Planning, implementation, evaluation and follow-up become a means of control for each element in maintaining the quality of Islamic boarding school education. Indicators of planning, implementation, evaluation of Islamic boarding school education are directed at preparing quality santri graduates based on Islamic values.

The development of science and technology is growing rapidly, resulting in a lot of changes in attitudes, mindsets, and people's lifestyles that tend to be materialistic and in the end it is possible that people's perceptions and aspirations of Islamic boarding schools will change according to the times. One of the factors is due to various pressing needs of the community that are currently developing. To stay afloat in accordance with the times, Islamic boarding schools, especially traditional Islamic boarding schools, need to make changes in management efforts to develop the quality of education for students in terms of understanding Islamic teachings. One of them is that the thoughts of the Salaf scholars need to be developed and translated into the context of modern life.

Thus, the public will not see that the Islamic boarding school is only an educational institution for the hereafter. Thus, Islamic boarding schools must appear attractive by enriching themselves with various innovative new approaches in dealing with contemporary demands and challenges as well as adjustments to the times by referring to Allah's instructions. Islamic boarding schools must carry out the latest updates and innovations.

This renewal does not eliminate its identity and identity as an Islamic educational institution that grows and develops from the community and has been proven to be able to give birth to the nation's best sons and daughters as cadres of ulama and umaro. Islamic boarding school as the formation of cadre of ulama is very much needed in this era of nation building. From scholars who are experts in the field of religion and understand the dynamics of society, it is hoped that ideas and patterns of thinking needed in integrated development will emerge.

Miftahul Huda Islamic Boarding School is managed directly by the sons, in-laws (Dewan Kiai) and grandchildren (Anwarulmuda) under the General Leadership of KH. Asep A. Maoshul Affandy and assisted by Khodimul Mahad/devotion students (senior students who have completed their final studies and successfully graduated). Mitahul Huda Islamic Boarding School literally means the Key of Guidance, this name was given by Uwa Ajengan to describe his hope that the Islamic Boarding School he manages can produce pious people and ajengans (as kiai in the Sunda area) who can later provide religious guidance to the community.

Suryalaya Islamic Boarding School throughout its development has shown a very important role in the community. The existence of Islamic boarding schools starts from teaching tarekat traditionally for the general public in Islamic boarding schools, then establishing formal educational institutions ranging from kindergarten to college and even now it is being planned to establish a latifah mubarokiyah university which is shortened to ulama. The economic effectiveness of cooperatives continues to be improved and a special institution for healing drug and other mental victims through this institution is called Inabah.

The development of tarekat-based education quality is often interpreted as a driver of ascetic attitudes. Although in reality the ikhwan and santri do not always make the tareqat institution an escape (escapistic) from the realities of world life. With the understanding that the teachings of the tarekat do not change as the character of religion generally does not have to change. However, what is always changing is the structure for the manifestation of the religion. The impact is seen in the educational process at the Suryalaya Islamic Boarding School, one of which is the Inabah Islamic Boarding School.

While the Al-Ittiaq Ciburial Rancabali Islamic Boarding School in applying the agribusiness model there are several obstacles in the implementation of agribusiness activities, including competitors who offer low prices, to business partners will have an impact on the cooperation that has been established with Al-Ittifaq Islamic Boarding School. Then the rampant import of vegetables from abroad whose product appearance is better. And the absence of capital support from the government, can threaten the existence of agribusiness activities at Al-Ittifaq Islamic Boarding School.

In general, the obstacles faced from agribusiness activities at Islamic boarding school Al-Ittifaq are the lack of human resources in the field of packaging, the absence of business capital support from the government, business partners who do not pay cash when the product is sent, the desire of business partners who want good products. at a very low price. For this reason, efforts are being made to cover the existing obstacles, namely the formation of cooperatives as the management of incoming income, as well as in terms of marketing, namely the marketing sector is always looking for business partners who are not difficult to pay when the product has been sent.

Some of the stages and milestones of its existence are as follows: first, planning; second, implementation; third, evaluation, fourth, control, and; fifth, improvement. Thus, it can be concluded that the milestones in determining the quality of Islamic boarding schools are as follows: first, the determination of quality standards (by the quality standards team); second, socialization of quality standards; third, training for Islamic boarding school residents; fourth, implementation of quality standards, and; fifth, monitoring.

E. Efforts to Improve the Quality of Education

Islamic boarding schools are the most ideal Islamic education system to cultivate the spirit of Islamism in Muslims. The influence of Islamic boarding schools in this case is of course different from the Islamic education system in other formal or non-formal education environments. The state of Islamic boarding school as an education that indoctrinates the spirit of Islamism can be seen through the beautiful life of the Islamic boarding school which is full of peace, culture, the students recite the holy teachings from the yellow books, tawadhu to the ustadz or kyai, discipline, interaction between students and the doctrine of Islamism related to aqidah and kiai. The morals of all of these things aim to strengthen the foundation of Islam and faith in oneself and maintain the integrity of Islam in the nation and state in a general sense in accordance with the vision and mission of the Islamic boarding school, especially in today's modern era of globalization.

The influence of the importance of Islamic boarding schools for the glory of Islamic life can only be felt by people who have a boarding school spirit, such as students, alumni of Islamic boarding schools, kyai, and people who care and pay attention to Islamic boarding school. With the meaning that people who have never been in a boarding school or boarding school have not experienced life in a boarding school, maybe they can only guess without knowing more about how the influence of Islamic boarding schools in the Islamic world. Some people have a bad feeling about the existence of Islamic boarding school which is considered a threat, of course this thought is fatally wrong because they only see from the textual related images in the media without knowing and realizing for themselves how the life of Islamic boarding school is actually full of peace.

Miftahul Huda Manonjaya Islamic Boarding School in an effort to improve the educational curriculum used in Islamic boarding schools as the salafiyyah education system in general does not recognize the levels, curriculum, syllabus, and evaluation system, where the students learn without knowing the time limit so that sometimes there are students who study for up to a dozen years or even decades. However, at the Salafiyyah Miftahul Huda Islamic Boarding School, KH Choer Affandi (Uwa Ajeungan) has been trying for a long time to develop the salafiyyah system into a semi-formal system, there are levels, syllabus, learning curriculum, and an evaluation system arranged based on learning goals and objectives. The education level at Miftahul Huda Islamic Boarding School is basically divided into three, namely Ibtida, Tsanawi, Ma'had 'Aly, all of which have three levels, only at levels two and three at the Ma'had Ali level, the activities of the students are more focused on teaching and learning practices. take care of the organization (Fatah, 2009).

The educational material presented by the founder of the Islamic boarding school KH. Choer Affan (Uwa Ajeungan) is taught in 12 disciplines (fan). He studied 12 disciplines and was taught again in the material to be delivered, including the science of monotheism, the science of fiqh, the science of tools, the science of interpretation, asmā

al-Husna, the science of suluk / astronomy, ruhūl jihad, farāiḍ science (inheritance) and the science of the Koran/ recitation (Fatah, 2009).

Thus, the educational goal of Miftahul Huda Islamic Boarding School, as well as the purpose of human life in this world, is worship, whose spectrum is as wide as the definition of worship itself. With chess, Islamic boarding school education centers function as potential meetings, namely places to cultivate the potentials of students so that they can proceed to become fully human (insan kamil). Santri are not only prepared to pursue worldly life but also prepare for the afterlife. Not only to become a useful human being for the community, but to become a complete human being who is obedient to his God.

This self-potential cultivation is supported by spiritual building in a value system and a strong disciplined spirit which can be classified into at least five, namely (1) sincerity; (2) simplicity; (3) ukhuwwah Islamiyah; (4) independence, and; (5) freedom. Most of the yellow books taught at the Miftahul Huda Manonjaya Islamic boarding school have been translated into the local language (Sundanese) with Jawi Arabic letters (pegon) or Latin letters by KH Choer Affandy and the assigned ustadz aims to make it easier for students/students to understand more deeply. the content of the books written by classical scholars who use Arabic language and letters in their writings. This is something different from the Islamic boarding school in West Java, the great thing is that books or books printed in local languages are carried out and published by the Miftahul Huda Manonjaya Tasikmalaya Islamic boarding school itself.

Suryalaya Islamic Boarding School in the tareqat education effort continues to experience very rapid development supported by various adequate facilities and infrastructure. As researchers know, tareeqat education is very important and needed by every individual and society. Tareeqat education is expected to be able to bridge the weak morals of the community to be further developed so that they have faith and piety that are in accordance with the recommendations of the Islamic religion through various ways of tariqat education including first, vertically concerning morals and worship of Allah SWT; second, horizontally is a good moral towards fellow human beings and the natural environment.

The expected existence of the Suryalaya Islamic Boarding School in the spread of the Tareqat is that changes in human behavior are expected to occur when following the Tareqat Qadiriyah Naqsyabandiyah teachings applied in the first form, changes in initial behavior in family life by instilling the Tareqat Qadiriyah Naqsyabandiyah by parents and the surrounding environment regarding honesty, responsibility, courage. , manners, humble, generous and others; second, holding spiritual activities such as regular reading of the tareqat qadiriyah naqsyabandiyah amaliah; Third, get used to practicing (riyadhoh) in praying to Allah SWT. Various routines of tareqat qadiriyah naqsyabandiyah amaliah activities cannot be separated from the role of mursyid teachers whose students are called ikhwans so that various obstacles and problems faced can be resolved as a manifestation of education that emphasizes the values of creating a perfect human being.

As Muhaimin's opinion, the researcher understands that the quality of a human's faith achievement is more abstract in nature, it will further increase the insight of faith and piety that is wider and deeper if the human is an adult or at least persists in the face of various trials of life by always improving the practice of amaliah. good deeds) and spiritual exercises (riyadhloh) such as sunnah fasting, sodaqoh and others. as the author knows that humans consist of three main aspects, namely first, the physical aspect is the whole biological physical organ, gland system and nervous system; second, the aspect of nafsiah is the entire human quality which is

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unique to humans, including the dimensions of al-nafs, al-aql, and al-qalb; third, the spiritual aspect is the entire noble potential of the human psyche that radiates the dimensions of al-ruh and al-fitran (Muhaimin, 2013).

Meanwhile, Pondok Islamic boarding school Al-Ittifaq Ciburial Rancabali in agricultural activities at the Islamic boarding school produces a variety of products. Then many market partners are interested in buying products produced by agricultural activities at the Al-Ittifaq Islamic Boarding School. In its implementation, agribusiness activities are also strongly supported by the community around the Islamic boarding school. As well as from the results of product marketing managed by cooperative management as an economic wheel that is able to maintain the stability of agribusiness activities even without government support. Fertile natural conditions and highland areas so that it is very influential on agricultural products. Then in the implementation of agribusiness activities there is openness about the difficulties faced in the implementation of agribusiness. Santri do not hesitate to reveal if they experience difficulties in agribusiness activities, and these difficulties are resolved together.

Agribusiness activities carried out at Al-Ittifaq Islamic Boarding School can help the economy in the future, with good income management from the marketing of products produced in this agricultural sector. So far, most of them are accommodated in the agricultural and rural sectors with very minimal value added gains so that this sector is the largest contributor to poverty.

With this strategy it is hoped that this gap can be eliminated. By expanding job opportunities and increasing the purchasing power of some people. Agribusiness activities also direct students, to know the potential that exists in nature. From the natural potential that is managed by the santri, it can be used as a source of work in obtaining income.

The results of the agribusiness activities carried out greatly affect the level of welfare of the students who have graduated. According to the information obtained, the income level of the santri is sufficient to meet the costs of the main daily needs of the family. The income received is also managed properly, namely by storing it in the Al-Ittifaq Islamic Boarding School Cooperative Institute. From this income, it is also sufficient to meet the costs of education, namely with a sense of optimism that he will plan education for his family in the future.

Education quality planning according to UNESCO is the determination of forecasts in determining policies, priorities, and costs of an education system by looking at economic and political realities, the potential of the system to develop the interests of the State and community services included in the system (Enoch, 1995).

The quality planning is nothing but preparing the education component so that a good teaching and learning process can be implemented in the implementation of education in achieving educational goals in accordance with the vision and mission of the institution. Indirectly in the quality planning process there are efforts to use human resources, natural resources and other resources to achieve goals.

Islamic boarding school is a place to explore and study religious knowledge, but at least religious knowledge will develop well if it is supported by other sciences. such as social sciences, humanities, engineering and nature. So it is better if the general field of knowledge is taught by Islamic boarding schools to their students. Religious knowledge remains the orientation of the Islamic boarding school curriculum and general science as its support. Perhaps one of the challenges for Islamic boarding schools is that one of them must be able to collaborate between religious knowledge and other general sciences, thus the so-called Islamic boarding school law with an Islamic boarding school education system is born, so that

students who stay in certain Islamic boarding schools have a recognized and equal level of education with other educational institutions such as general and religious formal education.

Islamic boarding schools are among the leading private religious education institutions. In the sense of pioneering and showing empowerment both in terms of self-financing and self-financing, one of the goals of Islamic boarding school education is as a place for the regeneration of scholars, Islamic boarding school has become a center for consistent educational activities and has relatively succeeded in instilling the spirit of entrepreneurial independence, an independent spirit that does not benefit itself to others. others.

F. Educational Quality Development Model

Islamic boarding schools at the quality development stage can be interpreted as a process to ensure that program implementation has been carried out properly. The operational aspect goes according to the mutually agreed plan (agreement). Santri are able to show the expectations set in the competency standards of graduates. Then, as a follow-up, an evaluation needs to be carried out to improve quality into a process for institutions to become quality and improve by making new breakthroughs that are in accordance with the demands and developments of the times. Referring to the Juran trilogy, the quality of Islamic boarding school educational institutions can be improved in various ways through improving aspects of quality planning (quality), quality control (quality) and quality development. The main content of quality planning is to identify the various needs of the community for Islamic boarding school educational institutions such as madrassas or schools. What is expected of graduates and what urgent needs are faced by Muslims. Thus, Islamic boarding schools must be able to translate these needs into program

activities, and arrange steps in the program implementation process to produce quality students.

Miftahul Huda Islamic Boarding School was founded with a vision and mission. The application of this vision to religious life is to call on humans to be able to do good and forbid them to do evil. One of the efforts to realize the mission above is through a form of education with a salafiyyah pattern. First, tauhidullah is the ultimate goal and is the pursuit and hope of all Miftahul Huda Islamic Boarding School stakeholders. However, this goal cannot be fulfilled by all the students, therefore if this goal is not achieved, it is hoped that the second goal can be fulfilled. Second, that anyone can become a sponsor who actively supports in creating pious humans, this goal is not even everyone has the ability to be able to lead to invite others to be pious, therefore at least graduates of Miftahul Huda Islamic Boarding School can produce the next goal. Three, it is hoped that graduates of the Miftahul Huda Islamic Boarding School or even those who do not graduate can have provisions in their personal devotion.

The teaching system and books in Islamic boarding schools generally do not recognize curriculum levels, syllabus, and evaluation systems. However, at the Miftahul Huda Islamic Boarding School, KH. Choer Affandy has been trying for a long time to develop the Salafiyyah system into a semi-formal education, where the levels, teaching curriculum, syllabus, and evaluation system are arranged based on the Educational Level (level), namely Level: Ibtida (Tsanawiyah); Tsanawy (Aliyah); Ma had Aly (S-1).

Efforts in this direction are supported by external strategies (zahiriyyah) in the form of 24-hour education and coaching activities and internal strategies (bathiniyyah) in the form of congregational ritual services, such as; Riyadah (every Thursday night), recitation of the Koran, early congregational prayers, tahajjud prayers and Duha prayers, all of which are within the regulatory framework of

an organization supported by administration, online computer systems and other service facilities.

The Miftahul Huda Manonjaya Islamic boarding school has collaborated with the government, both from the central Ministry of Religion and with mass organizations within the Miftahul Huda Islamic boarding school. However, that alone is not enough, because only some schools can be included in the Islamic boarding school curriculum in the national education curriculum in Tasikmalaya, especially the Manonjaya area. And that's just the elementary school (SD) level which includes a Islamic boarding school curriculum such as the recitation of the yellow book which is given only 1 hour. It is hoped that the yellow book learning in madrasa schools can also be included, not only in the Manonjaya area, Tasikmalaya.

As the results of research at the Suryalaya Islamic boarding school that the model for developing the quality of Islamic boarding school education is contained in the text of the Mursyid Tareqat Qaqiriyah tanbih wa Naqsyabandiyah Suryalaya as follows: first, based on the results of the research above, it can be concluded that, there are four formulations of the Sufistic education will contained in the Mursyid tanbih text. TQN Suryalaya as follows (Arifin, 1993): First, Ihwan must show respect for those who are higher in rank, both spiritually and in status. Second, don't get into fights for every brother who has the same status/fate/position in all respects, on the contrary they need to maintain a simple attitude, work together for the benefit of TQN, State and Religion. And also does not promote quarrels and disputes (incite and or spread hatred towards others). Third, do not insult or do something that is not good, do not act arrogantly towards those who are lower than us. Rather, people must be sympathetic so that they feel happy, not to be intimidated and not to hurt their feelings. Instead they should be guided by gentle advice that will make them realize that they need to walk on the right path. Fourth,

towards those who are weak and poor (poor poor), the Ikhwan must be gentle, kind, generous, patient, and smiling which is the embodiment of the brothers' awareness of their fate. Imagine if they were in their position. Therefore, do not be careless. Make them feel happy because they are beside the brothers. It should be realized that their status as weak and or poor is not of their own will, but is the nature of Allah SWT.

Education has an important and strategic role to form noble character and character. Education is also in accordance with the purpose of the state, which is to educate the life of the nation. As well as to instill ideology in the process of national integration. In addition, the implementation of good formal education can also improve the standard and quality of life of the nation. Educational institutions in the Suryalaya Islamic Boarding School are divided into two, namely formal and non-formal education. The existing formal education is divided into two, namely general formal education and religious education.

Every August is commemorated as the Day of Formal Education of the Suryalaya Islamic Boarding School (Hardiksur). Even 60 years ago or on August 1, 1961 Suryalaya Islamic Boarding School established and provided formal education. This step was taken as an effort to keep up with the times. Also in order to meet the demands for the availability of various education needed by the community. Hadhratus Sheikh Ahmad Shohibulwafa Tajul Arifin (Pangersa Abah Anom) took the initiative directly with the help of his younger brother KH. Nur Anom Mubarok established formal education from Kindergarten to College level. Educational institutions established by Abah Anom, directly or indirectly, participated in developing the Tariqah Qadiriyah Naqsabandiyah. If during the time of Sheikh Abdullah Mubarok bin Nur Muhammad (Abah Sepuh) the development of Tariqah Qadiriyah Naqsabandiyah was limited through traditional Islamic boarding school media,

during Abah Anom's leadership the development of TQN in addition to using existing media, also through the formal educational institutions he founded. From kindergarten to college.

Al-Ittifaq Islamic Boarding School continues to develop along with the times, becoming more and more known and becoming a concern who is entirely thanks to the services and vision and mission of a kyai who is even very humble in his daily life, his egalitarian attitude that makes him close to anyone and from any group, even everyone. get used to calling him "maybe" and do not like any calls or excessive treatment of him.

Even in congregational prayers, the kyai who is more steeped in the science of Sufism does not want to stand in front to be the prayer priest. Kyai always orders young people to lead, that's as a regeneration that he applies, as well as the business and muamalah that he does, all parts have been handled and carried out by the people he has appointed with full trust so that from this pattern all become independent by themselves without having to exercising excessive control and making subordinates independent and responsible.

As a social sub-system, in addition to taking part and carrying out an educational role, Islamic boarding school also makes a positive contribution to the realization of conducive situations and conditions for national harmony and integrity. Building constructive, dynamic and harmonious social communication and interaction in various aspects of social, economic, political, cultural, security and social order, religion and other sub-systems that regulate the balance of society. This includes controlling the prevention and control of the spread of radicalism and religious anarchism that is developing and can damage social balance.

Islamic boarding schools are traditional institutions that have been rooted in the community so that they have the potential to move the economy of rural communities. The role of Islamic boarding school in the economic empowerment of the community, as research conducted by other researchers, shows that Islamic boarding school are able to become agents of development for both santri and the surrounding community. The leadership of kyai or ulama is very effective in mobilizing economic empowerment around Islamic boarding schools. Islamic boarding school is a unique educational institution, not only because of its long existence but also because of the method culture and subculture of the Indonesian people. During the colonial era, Islamic boarding school became the basis of the struggle against the colonialists based on the world of Islamic boarding school.

CONCLUSION

Based on research data, discussion and research findings on the development of quality management of Islamic boarding schools in West Java with research focused on Miftahul Huda Manonjaya Islamic boarding schools in Tasikmalaya and Suryalaya Islamic Boarding Schools in Tasikmalaya and Al-Ittifaq Islamic Boarding School Ciburial Ciwidey Bandung.

Quality planning for Islamic boarding schools at Miftahul Huda Manonjaya Islamic boarding schools in Tasikmalaya, Suryalaya Islamic boarding schools in Tasikmalaya and Al-Ittifaq Ciwidey Islamic Boarding Schools in the application of quality planning for Islamic boarding schools based on the development of educational strategies (education development strategies) and total quality management (TQM) on quality management. Mitahul Huda Manonjaya Islamic Boarding School Tasikmalaya with its salafiyah system with a graded curriculum for each class Ibtida (MTs), Tsanawy (MA) and Ma'had 'Aly (University) and is currently developing the Sibyan level equivalent to Elementary School (SD) or Madrasah Ibtidaiyah (MI) is one of the characteristics of Islamic boarding schools supported by a mu'alimin curriculum-based learning system as a form of application of the Law on Islamic Boarding Schools No. 18 of 2019 which has been ratified by the

government so that graduates are recognized and aligned with other universities both State and private.

Implementation of quality management of education in Miftahul Huda Manonjaya Islamic Boarding School Tasikmalaya, Suryalaya Islamic Boarding School Tasikmalaya and Al-Ittifaq Islamic Boarding School Ciwidey Bandung through the development of institutional quality management based on the leadership of Kyai who have the spirit of taffaquh fi addin, human resources by maximizing the productivity of the management of experts, competent and highly dedicated to Islamic boarding schools, the learning process is guided by divine messages based on the scriptures and sunnatullah as well as education quality management using a quality-oriented system to achieve customer satisfaction.

Evaluation of the quality of the Miftahul Huda Manonjaya Islamic boarding school in Tasikmalaya, the Suryalaya Islamic Boarding School in Tasikmalaya and the Al-Ittifaq Ciwidey Islamic Boarding School in Bandung was carried out effectively and efficiently by developing a follow-up plan (RTL) and its indicators of achievement using a SWOT analysis (Strenghts, Weaknesses, Opportunities, and Threats) which effectively It is simply understood as a test of the internal strengths and weaknesses of an Islamic boarding school institution as well as the opportunities and threats of its external environment. SWOT is a general tool that is designed and used as the first step in the decision-making process and as strategic planning in various applications of quality education. If the SWOT analysis is used correctly, it is possible for Islamic boarding schools to get a comprehensive picture of the situation and condition of Islamic boarding schools in relation to the community, other educational institutions, and employment opportunities that accept students. Meanwhile, an understanding of external factors combined with an examination of

strengths and weaknesses will help in developing a vision of the future. This begins with competent program planning or replacing irrelevant programs with innovative and needed programs in Islamic boarding schools.

The problems in the quality of education faced by the three Islamic boarding schools are not yet evenly distributed in the competence and qualifications of educators, limited infrastructure, supervision systems and challenges to the development of technology and communication that must be balanced with the progress of human resources owned by Islamic boarding schools. On the one hand, Islamic boarding schools have been able to provide hope and trust from parents and the community as well as stakeholders for the needs of cadre of scholars who have innovative skills and adapt to the times, so that graduates can be competitive and ready to face the complexities of life in society so that it has an impact on customer satisfaction. Meanwhile, on the other hand, Islamic boarding schools are still constrained by the problem of managing costs for Islamic boarding schools that do not only rely on fees from students.

Efforts to improve the quality of education in three Islamic boarding schools by developing competitive quality management and the potential resources of each Islamic boarding school as a characteristic (local wisdom) to maintain the existence and development of Islamic boarding schools in an integrated manner with all managerial aspects of the quality of Islamic education. Islamic boarding school will continue to survive and develop and even excel if the kyai becomes a reliable and quality entrepreneur figure so as to provide hope as a model for maintaining the existence of Islamic boarding school and developing institutions in a planned and integrated manner with all managerial aspects of developing the quality of Islamic education.

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